



NOTES ON NAWAWI'S 40 HADITH

Aal_Moalim



The Author

Name: Yahya bin Sharaf Al Nawawi

Known as: Nawawi

Born: 631AH in Nawaa, Modern Syria

Died: 676AH in Nawaa, Modern Syria

Famous for: *40 Hadith, Riyaadh Saaliheen, Rawdat Al Taalibeen, Al Athkaar, Minhaaj Al Taalibeen, Al Minhaaj Sharh Saheeh Muslim, Al Majmoo' Sharh Al Muhathhab*

The Author's Introduction

- He mentions several Hadith extolling the virtue of compiling 40 Hadith
- He mentions that all these narrations are weak by consensus of the scholars
- He reiterates the permissibility of acting upon weak Hadith in virtuous deeds or actions
- The scholars, despite the weakness of the Hadith, have still acted upon it by compiling 40 Hadith in all the different sciences of Islam
- He chooses 40 Hadith (42 to be precise) that encompass the core principles of the religion stipulating that they be authentic and are mainly sourced from Saheeh Bukhari & Muslim

Benefits from Hadith 1:

- Reason for this Hadith is the incident known as Muhajir Umm Qays regarding a man who emigrated to marry a woman as reported by Sa'id bin Mansur with an authentic chain
- Shafi'i and Ahmad said that this Hadith is a "third of all knowledge"
- Others like Ali Al Madini and Al Tirmidhi said it is a "third of Islam"
- One of the four Hadith that the entirety of Islam is built upon
- Shafi'i said that this Hadith enters over seventy chapters of Fiqh
- A condition for the validity of one's acts of worship is to have a sound intention because actions are judged according to their intention
- Niyyah linguistically means a resolve to do something
- Niyyah technically means an intent/resolve in the heart found simultaneously with performing the action
- One must ensure all acts of worship are sincerely performed for Allaah alone without any Shirk be it Major or Minor
- It is the intention that differentiates customary acts from acts of worship and it also differentiates between different acts of worship
- For example, one who bathes with the intention of cooling down vs one who bathes with the intention of purification from major ritual impurity
- For example, one who fasts an obligatory fast vs one who fasts a recommended fast
- Everyone will get whatever they intended means that one must make his intention clear to obtain what they intended
- For example, one must intend that they're performing the Asr prayer otherwise the action he performed will not be considered a valid Asr prayer
- Hijrah is emigrating from one place to another.
- Hijrah, technically, refers to emigration from the lands of disbelief to the lands of Islam. For example, Hijrah from Makkah to Madinah during the Prophetic era
- Hijrah remains as an act of worship until the day of Judgement
- The only type of Hijrah that is rewarded with acceptance from Allaah is the Hijrah that is done to Allaah and His messenger for the sake of Allaah

- Bukhari opened his Saheeh with this Hadith as did the author in Riyadh As Saaliheen

Benefits from Hadith 2:

- This Hadith clarifies the levels of the religion which are three: Islam, Iman & Ihsan and that this Hadith contains the matters of the religion
- Every Muhsin is a Mu'min but not every Mu'min is a Muhsin
- Every Mu'min is a Muslim but not every Muslim is a Mu'min
- Umar knew that the people did not know this strange man because they all looked at each other in a bewildering manner when the strange man entered
- Gabriel placed his palms over his own thighs and not the Prophet's. This teaches the humility that the student has with his teachers in how he sits in front of them
- Gabriel, in the form of man, would validate the answers of the Prophet after asking which further bewildered the onlooking companions
- The permissibility of asking a question you already know the answer too so that others who may not know can learn. This is a method of teaching.
- The pillars of Islam are five
- The pillars of Iman are six
- Iman comprises of statements with the tongue, belief in the heart and actions with the limbs
- The level of one's Iman can increase and decrease depending on his relationship with Allaah
- If Islam and Iman are mentioned together, they show different meanings i.e., Iman shows the inward beliefs and actions of the heart whereas Islam shows the outward physical actions of the limbs and statements of the tongue
- If Islam and Iman are not mentioned together, they show the same meaning i.e., the entire religion which comprises of both beliefs and physical actions
- Ihsan comes in the Shari'ah to mean perfecting one's acts of worship and performing it in its complete form
- Ihsan also comes in the Shari'ah to mean getting closer to Allaah through performing acts of worship as though you can see Allaah in front of you which leads one further to perfect his worship. This is the level of Mushaahadah.

- A higher level than Mushaahadah is to know that you can't see Allaah, but that He can see you which leads you to further perfect your worship for Him. This is the level of Muraaqabah
- Ihsan also comes in the Shari'ah to mean being good to the creation by helping them and not bringing them any harm. This is also a sound act of worship.
- Ihsan also comes in the Shari'ah to mean increasing upon that which is necessary. For example, fasting Ramadan is necessary but adding onto it recommended fasts is a form of Ihsan
- Nobody knows when the hour is except Allaah
- Saying I don't know when asked a question whose answer you don't know is a sign of knowledge
- The signs of hour are of two types: major and minor signs
- This Hadith mentions minor signs such as the slave-girl giving birth to her mistress and that the barefooted, naked, destitute, herdsmen of sheep will compete in the raising of lofty buildings
- Major signs include the coming of Dajjal, the sun rising from the west, the return of Isa, Ya'juj and Ma'juj etc
- The slave-girl giving birth to her mistress has been explained to mean disobedience to one's mother such that the child treats her as though she is a mistress.
- Other explanations have been given as well e.g., Umm Al Walad where an actual slave-girl gives birth to her master's child who instantly becomes free whilst she must wait till her master passes away
- The sign of barefooted, naked, destitute, herdsmen of sheep competing in building lofty sites is a sign that became evident in our times

Benefits from Hadith 3

- Islam means to submit oneself to Allaah completely. This is the religion of all the messengers as mentioned by Allaah in the Qur'an
- This Hadith clarifies the pillars of Islam and what Islam is built upon
- These pillars are five
- The first pillar is to testify that there is no true deity worthy of worship except Allaah and that Muhammad (ﷺ) is His slave and messenger
- This is the greatest pillar of Islam, and one cannot be a Muslim without accepting it in his heart and then acting upon what it entails
- To testify that there is no true deity worthy of worship except Allaah entails that one believes in His existence and that He is to be singled out in His Lordship, singled out in Worship, and singled out in His Perfect Names and Attributes
- Singling out Allaah in His Lordship is to affirm that Allaah alone is the Creator of everything, the one in control over all things, the Governor of all things and that to Him belongs everything
- Singling out Allaah in His Worship is to direct all acts of Worship to Allaah alone and to not worship anything besides Him and to affirm that only Allaah is deserving of our worship
- Singling out Allaah in His Perfect Names and Attributes is to affirm all that which Allaah has affirmed for Himself in the Qur'an and Sunnah and to negate all that which Allaah has negated from Himself in the Qur'an and Sunnah.
- To testify that Muhammad (ﷺ) is His slave and messenger entails believing in everything he has told us, obeying him in all that he has commanded us, loving him more than we love ourselves, our parents, our wives and more than the entirety of creation
- The second pillar is to establish the Salah which is to perform the five daily prayers the way in which the Prophet (ﷺ) performed them
- The third pillar is to give the Zakat which is specific wealth due upon specific individuals who meet specific conditions and is given to a specific group of people at a specified time

- The fourth pillar is to make the Hajj, obligatory once in a lifetime, which is the pilgrimage to the house of Allaah in Makkah to perform specific rituals known as the rituals of Hajj
- The fifth pillar is to fast the month of Ramadan which is to abstain from eating, drinking and all that which nullifies the fast from true dawn to sunset

Benefits from Hadith 4

- The Prophet (ﷺ) is truthful in his statements (*Saadiq*) and whatever has come to him from Allaah is also the truth (*Masduq*)
- Abu Huraira and Ibn Mas'ud used to describe the Prophet (ﷺ) with these terms out of honor and reverence to him and affirming these traits for him (ﷺ)
- The first part of the Hadith clarifies the stages of human embryonic development (a matter of the unseen in those days) which is possibly why Ibn Mas'ud used those terms to describe the Prophet (ﷺ) to reassert in the minds of his listeners who it is he is narrating this matter of the unseen from
- The first stage is the *Nutfah* stage in which one is gathered in his mother's womb in the form of a drop. This stage occurs through the first forty days after conception
- The second stage is the *Alaqah* stage in which one develops into a clot of blood hanging in the mother's womb. This stage occurs through the next forty days after the *Nutfah* stage
- The third stage is the *Mudghah* stage in which one develops into a morsel of flesh in the mother's womb. This stage occurs through the forty days after the *Alaqah* stage
- After 120 days, the angel is sent to breathe the soul into this morsel of flesh and to write down four things: His sustenance, His lifespan, His actions, whether his end is a happy or wretched one. This is done with the command of Allaah
- How the angel does this is detailed in other narrations for this Hadith
- The final part of this Hadith clarifies that what matters is how a person concludes their life
- If Allaah has written for someone to be from the people of the Fire, they may perform actions of the people of Paradise (according to what's apparent to the people) such that

they're only an arms-length away from entering it but he ends his life by performing the actions of the people of the Fire and so he enters it.

- One should always ask Allaah for a sound ending and that they be kept firm upon the right path for as long as they are alive. One should always seek refuge in Allaah from having a bad ending
- However, one must also strive hard in perfecting the intention and ensure that all acts of worship one performs are solely for the sake of Allaah.
- Likewise, if Allaah has written for someone to be from the people of the Paradise, they may perform actions of the people of Fire such that they're only an arms-length away from entering it but he ends his life by performing the actions of the people of the Paradise and so he enters it.
- Many people who lived a life of polytheism and disbelief were guided by Allaah and ended their lives as sincere worshippers of Allaah thus securing eternal salvation in Paradise
- This Hadith shows the importance of believing in the Divine Decree (*Qadar*) which is the sixth pillar of Iman. It also highlights the four levels that one is required to affirm and believe in such that one has a sound belief.
- The first level is the level of **knowledge** which is to believe that Allaah knows everything that has occurred, everything that's occurring, everything that is to occur and everything that did not occur how it would have occurred if it did occur
- The second level is the level of **writing** which is to believe that Allaah has written down everything that will ever happen
- The third level is the level of **will** which is to believe that nothing happens without the will and permission of Allaah
- The fourth level is the level of **creation** which is to believe that Allah has created all actions whilst giving us the will to choose our actions

Benefits from Hadith 5

- This Hadith highlights the danger of adding things into the religion that is not from it and that the one who does this will have that it rejected
- This rejection means that it will not be accepted as valid, nor will one obtain any reward for doing this action
- This Hadith is useful as evidence against all forms of evil and misguidance as Nawawi mentioned in his explanation for this Hadith in *Al Minhaaj Sharh Saheeh Muslim*
- This Hadith does not reject all forms of *Ihdath* (i.e., addition of new things) rather it rejects the addition of new things that has no existing precedent in Islam or has no evidence from the core Islamic sources permitting it
- This Hadith is an evidence for the 2nd pillar that is required for acts of worship to be accepted
- The first pillar is sincerity (*Ikhlaas*) and its evidence is Hadith 1
- The second pillar is ensuring the act of worship is in accordance with what the Prophet (ﷺ) came with (*Mutaa'ba'ah*) and its evidence is this Hadith
- People have fallen into two extremes when it comes to their views on *Bid'ah*
- The first extreme is those who are extremely lax and permit forms of innovations that have nothing to do with Islam
- The second extreme are those who are extremely stern such that they have rendered matters that are not innovations as being innovations and then subsequently labelling their fellow Muslim brothers and sisters as innovators

Benefits from Hadith 6

- This Hadith clarifies that the *Halal* is clear and apparent and that the *Haram* is clear and apparent.
- What is clear and apparent are the evidences used to determine what is *halal* and what is *haram* and the subsequent consensus of all the Muslims on these evidences and what they show
- For example, the evidence that lying is *haram* is extremely clear and apparent for all. Likewise, the evidence that trade is *halal* is extremely clear and apparent for all

- This Hadith also clarifies that there are murky, unclear matters (*Mushtabihat*) that lie between the clear *halal* and the clear *haram*
- Some scholars say that *Mushtabihat* refers to those matters where evidences seemingly contradict from the angle of the one studying the matter.
- For example, one evidence infers it is *halal* and another evidence infers that it is *haram*
- These issues require those who have the skills to perform *Ijtihad* (independent reasoning) to study and bring these evidences together to eventually conclude a ruling
- Other scholars say that *Mushtabihat* refers to those matters where the scholars of Islam differed regarding its ruling.
- Other scholars say that *Mushtabihat* refers to those matters that are *Makruh* which are non-definitive commands to avoid something.
- Thus, if one avoids this issue with a sound intention then he is rewarded and if one does not avoid it, he is not punished
- Other scholars say that these *Mushtabihat* refers to those matters that are *Mubaah* but not declared *Mubaah* by the Shari'ah.
- *Mubaah* means those things that one has a choice to do or to avoid
- These *Mushtabihat* are relative and vary from one person to another.
- One person may see something to be clear cut *halal* or clear-cut *haram* whereas somebody else may see it to be unclear
- Avoiding those *Mushtabihat* is far safer for one's religion and honor and a way to protect one's religion and honor from deficiency and being attacked
- Falling into these *Mushtabihat* will put your religion and honor at risk and consistently falling into *Mutashabihat* is a gateway to eventually falling into matters that are clear cut *haram*
- To enforce this point, the Prophet (ﷺ) uses a metaphor of someone grazing his sheep near the king's sanctuary instead of grazing his sheep far away from it
- Indulging in these *Mutashabihat* can have an adverse effect on the heart. The heart is a morsel of flesh that is of paramount important to maintain and purify. If it is sound and clean, the rest of the body will be sound but if it is corrupt, the rest of the body will be corrupt

- This highlights the importance of protecting one's heart from anything that can potentially corrupt it, as the corruption of the heart is the gateway to everything else becoming corrupt

Benefits from Hadith 7

- *Naseehah* in the Arabic language revolves around sincerity, purification, and uprightness
- This Hadith is from the *Jawaami' Al Kalim* which means the comprehensive speech of the Prophet (ﷺ). Short words but vast meanings
- The religion is described as *Naseehah* which is a form of exaggeration to show the extreme importance of *Naseehah* in Islam
- Others have taken the Hadith at its apparent and said Islam is *Naseehah* because *Naseehah* (sincerity) is the primary pillar to have any act of worship accepted by Allaah
- *Naseehah* in Islam is to Allaah, His Book, His messenger, the leaders of the Muslims and their layfolk
- *Naseehah* to Allaah is to believe in Him, obey Him, single Him out in Worship
- *Naseehah* to His Book is to believe in it and take it as a source of guidance in all our affairs
- *Naseehah* to His Messenger is to believe in all what he has come with, to abide by his commands, to avoid all that he has prohibited and to worship Allaah with what he has come with from the legislation
- *Naseehah* to the leaders of the Muslims is to obey them in that which they obey Allaah and His messengers and to advise them to that which is good and beneficial for the religion and for their subjects. It is not to wage sedition against them or incite revolution against them.
- One is to not obey anyone in a command that goes against the religion of Allaah revealed to the Messenger. Neither is one to aid someone in the disobedience of Allaah and His messenger even if he is the ruler of the Muslims
- *Naseehah* to the Muslim population is to guide them to that which is good, help them in those matters that are good and prohibit them from that which is evil
- The main etiquette when it comes to advising anyone, be it the ruler or the subjects, is to do it in secret and to not publicly expose their sins

- Other etiquettes are to not act high and mighty whilst advising someone. Be humble and gentle in your *Naseehah* as how one packages their *Naseehah* is as important as the *Naseehah* itself

Benefits from Hadith 8

- Allaah commanded the Prophet (ﷺ) to strive against and fight the people until they come with the pillars of Islam, namely the Shahadah, Salah and Zakah
- The one who accepts these pillars and abides by them, then his blood, money and honor cannot be violated
- A Muslim judges according to what is apparent to him and leaves that which is in the hearts for Allaah to judge
- Leaving the first pillar of Islam is, by consensus, disbelief and one must be fought until they accept the testimony of Faith
- Leaving the second and third pillar of Islam by rejecting its obligation or mocking it is also, by consensus, disbelief
- Leaving these pillars through laziness, whilst affirming its obligation, is disbelief according to many of the early pious predecessors.
- The Shafi'i Mu'tamad view is that this person does not become a disbeliever. However, he is to be asked to make Tawbah by the judge or leader. If he refuses, he is to be killed as a punishment but is still treated as a believer
- Those who refuse to pay the Zakah are to be fought by the leader of the Muslims until they pay the Zakah as Abu Bakr did during his caliphate
- The disbelievers that are fought are those who are considered *Kafir Harbi* which means combatant disbelievers.
- Non-combatant disbelievers, disbelievers under the rule of Islam and pay the *Jizyah* (called *Thimmis*), disbelievers with whom the Muslims have a treaty/covenant with and disbelievers who have been given a pact of safety to enter Muslim lands are not to be fought and their blood, money and honor are not to be violated

Benefits from Hadith 9

- Reason for this Hadith is that the Prophet (ﷺ) gave a sermon commanding the people to make the Hajj. A member of the congregation, Al Aqra' bin Haabis, asked three times whether one is to make the Hajj every year, to which the Prophet (ﷺ) said: "If I say yes, it will become obligatory". He then mentioned the rest of the Hadith
- This Hadith informs us that whatever the Prophet (ﷺ) has prohibited us from doing, we must avoid it completely and anything that will lead to it
- For example, the Prophet (ﷺ) commanded us to stay away from fornication and adultery. Therefore, we must stay away from it and anything that potentially leads to it from consuming pornography, vulgar music, being alone with women etc.
- This Hadith also informs us that whatever the Prophet (ﷺ) has commanded us to do, we must try to come with it to the best of our ability
- For example, the Prophet (ﷺ) commanded us to pray the Salah. The original ruling is that one prays the Salah standing and that is how the Prophet (ﷺ) prayed. However, if one is unable to stand then he is permitted to pray seated. If he can't pray seated, he is permitted to pray lying and so on.
- This Hadith also informs us to not ask questions that are of little benefit or questions that are used to try to find loopholes in the Shari'ah or questions to try and further an agenda or fuel discord among the people
- This does not negate the command of asking the people of knowledge about those matters that you know not. However, it is teaching us the etiquette of knowing what type of questions one should ask and what type of questions they should not
- What destroyed previous nations was differing with what their Prophets came with and asking them questions of little benefit and questions to try and avoid the law of Allaah
- An example is the issue of the cow in Surah Baqarah where the Jews were initially permitted to slaughter any cow. But their constant questioning, made things more difficult than it ought to have been

Benefits from Hadith 10

- From the names and attributes of Allaah is that he is *Al Tayyib* which means being good/pure and being free from any defect or imperfection
- *Al Tayyib* has the same meaning as the name *Al Quddoos*
- Just as Allaah is *Al Tayyib*, he only accepts that which is *Tayyib* meaning pure and free from any deficiency
- The context of this Hadith indicates that what is meant by “and He only accepts that which is pure” is charity that is given from a purely *Halal* source
- Acceptance in the Shari’ah can refer to being rewarded for an action or it can refer to having an action deemed valid
- For example, the prayer of one who drinks alcohol is not accepted for forty days. Acceptance in this context means their prayer is not rewarded but they still have to pray, and their prayer is still valid
- Another example, the prayer of one who prays in the state of ritual impurity is not accepted. Acceptance in this context means that their prayer is not valid and must be repeated after one uplifts from themselves the state of ritual impurity
- This Hadith also informs us regarding four reasons that accelerate the acceptance of one’s Dua
- Reason One: Going on a long journey
- Reason Two: Being disheveled and dusty which is a sign of humbling oneself to Allaah when asking Him for rain or whatever one wishes to ask
- Reason Three: Raising one’s hands to the sky for Allaah is shy to return the hands of His slave (when he raises them to Him) with nothing
- Reason Four: To be insistent in the Dua by repeating “O Lord” which is a name from the perfect names of Allaah
- However, the Hadith also informs us that despite coming with these reasons, one’s Dua can still be rejected if one’s source of income, nourishment and clothing are all *haram*
- This Hadith shows the dangerous effects of consuming from *Haram* sources and that it is an obstacle from having Dua accepted

- One must therefore be extremely diligent in knowing where his wealth is sourced from and ensuring that source is pure

Benefits from Hadith 11

- *Sibt* refers to the son of a person's daughter
- *Rayhaana* refers to a flower that is a metaphor for how Hasan was much loved by his grandfather
- This Hadith informs us to leave off that which we are in doubt regarding to that which we are not in doubt regarding
- This Hadith teaches the Muslim to stick to that which is certain and to avoid that which is doubtful in all issues, whether religious or worldly
- An example is a man who left his wife because of a woman, of sound mind, who claimed to have breastfed them both as there was a doubt here.
- Another example is the Prophet (ﷺ) picking up a date but not eating it as he feared it may be from the *Sadaqah*
- The first step is to avoid the clear *Haram*. It is stupid to talk about specific issues pertaining to unclear, doubtful issues when one is indulging in clear cut *Haram*.
- Example is a man from Iraq who asked Ibn Umar about the purity of water that the blood of a fly spills into. Ibn Umar replied "They ask me about these [unclear] matters when they spilt the blood of Husayn"
- The Hadith also teaches us how elders should be teaching their children from a young age to avoid the matters they have doubt and to stick to that which is clear
- This Hadith is used as an evidence for the maxim that one is to build off that which he is certain

Benefits from Hadith 12

- Another Hadith from the comprehensive speech of the Prophet (ﷺ)
- One of the matters that elevated the rank of Luqman Al Hakim is that he occupied himself with what concerns him
- Hasan Al Basri said that from the signs that Allaah has turned away from the slave is that the slave is occupied with issues that do not concern him

- The term *Min* can either show that some of that which perfects one's Islam is to leave that which does not concern you. It can also mean that what perfects one's Islam is leaving off that which does not concern you
- That which concerns the Muslim is to come with what's obligatory upon him and to avoid that which is prohibited. This is the level of the *Muqtasid*
- Then, one is to try to perfect his religion by coming with those recommended acts and staying away from those matters that are doubtful. This is the level of those that are foremost in good
- From this perfection is to focus on what benefits you in this world and in the hereafter and to not pre-occupy yourself with what is not beneficial for one's world and one's hereafter
- A man came to Ibn Umar who was fixing his shoes and he said: "Why don't you throw away these shoes and get a new pair?" To which Ibn Umar said: "You did not come to speak to me about my shoes, ask about what you came for and be on your way"
- Umar b. Abdul Aziz used to say that if one was to consider his speech as part of his actions, he would only speak regarding what is of benefit to him

Benefits from Hadith 13

- The negation of Iman in the Hadith discourse can mean several things
- First meaning is that it negates the Iman that one needs to be considered a believer. These are the pillars of Iman
- Second meaning is that it negates the Iman that's obligatory for one to come with, meaning that leaving it off is sinful but not disbelief
- It is the latter meaning that is intended from this Hadith
- This Hadith encourages the Muslim to love for his fellow Muslim what he loves for himself and that one who does not love for his fellow Muslim what he loves for himself has a severe deficiency in his Iman
- Allaah praised the *Ansaar* (helpers) for this trait as they willingly and lovingly gave up their homes and their wealth for their brothers, the Emigrants, and chose the lives of their brothers over their own.
- The famous story of Sa'd ibn Rabee' and AbdulRahmaan ibn Awf is an example

- The Qur'an is clear that Muslims, whatever their race, status, or color, are brethren and are commanded to unite as brethren and allies to each other
- The Prophet (ﷺ) and his companions completely embodied this central concept of Islam which is that the community is built upon brotherhood and trust between each other
- Likewise, the Hadith prohibits one to be arrogant or envious to his fellow Muslims, to look down upon them because these traits prohibit a person to love for his fellow Muslims what he loves for himself
- What the Muslim loves for his brother is all that is good in this world and in the hereafter

Benefits from Hadith 14

- Other narrations include the Shahadah. However, removing it does not change the meaning as every Muslim, to be considered a Muslim, must come with the Shahadah. The *Ushulis* call this a “*Sifah Kaashifah*” meaning that affirmation or removal of this phrase does not change the intended meaning and that the purpose of the phrase is to further clarify what’s meant by a Muslim
- The ending of the Hadith “One who dissociates from the community” is also a *Sifah Kaashifah* as the one who apostatizes from the religion automatically dissociates from the community and there is no such thing as an apostate who has not dissociated from the community
- This Hadith shows the sanctity of the Muslim’s blood and that spilling unlawful blood is prohibited
- The blood of a Muslim cannot be spilled except in three cases
- First is the adulterer. An adulterer is any Muslim (who has passed puberty, is free and has consummated a valid marital contract) and then commits Zina.
- Second is the murderer who intentionally murders another Muslim
- Third is the apostate who dissociates from the community
- It is the rulers and the judges who perform what is required from investigation and to follow the set protocols.

Benefits from Hadith 15

- Whoever wants a complete Iman in Allaah and the Last Day then he must come with three characteristics.
- The first characteristic is to either say good or remain quiet
- The second characteristic is to honor your neighbor
- The third characteristic is to honor your guest
- The one who has true, complete belief in Allah and the Last Day understands the reality of disobeying His command and what awaits someone on the Last Day if they meet Allaah whilst having disobeyed Him and His commands
- Therefore, he ensures that he speaks good and not evil so that he pleases Allaah and he meets Him on the Last Day without anyone questioning him why he said such evil
- Everything we say is recorded by the two angels who accompany us throughout our lives and we'll have to answer for everything we say/do on the Last Day
- It is best to speak good but if you can't then it is better to remain silent than to speak evil or that which is not beneficial
- Honoring the neighbor and the guest is also a characteristic of one with complete Iman
- The rights of the neighbor and guests are well established in the Shari'ah
- How one honors his neighbor is that if he seeks a loan, you give it. If he seeks aid, you assist him. If he becomes sick, you visit him. If he needs something, you give. If he is blessed with good, you congratulate him. If he is afflicted with harm, you console him. If he dies, you follow his funeral. If you buy some food, you give him a portion. Likewise, you do not harm him in any way e.g., prevent your litter from harming him, don't block him or build on his land without permission.
- It doesn't matter if the neighbor is Muslim or not. Even though with the Muslim, it becomes even more encouraged
- Honoring the guest is also a characteristic of those with complete Iman. An example of how to honor guests is how Ibrahim treated the Angels when they visited him in the form of handsome, young men.
- Ibrahim rushed to fulfil their rights by preparing for them the best of food he had.

- If your guest doesn't have a place to rest (e.g., hotels) then it is obligatory that he remain with you for a day and a night minimum (24 hours) and it is highly recommended to increase it to three days
- From honoring the guest is to smile in his face, converse with him and make his time with you enjoyable

Benefits from Hadith 16

- This Hadith informs us to not get angry such that one seeks to satisfy his anger through raging or seeking vengeance
- Becoming in such a state is from bad etiquettes unless one becomes angry for the sake of Allaah after witnessing evil
- However, getting angry due to personal affairs is something that is not praiseworthy and can lead to further problems and *Haram* acts like swearing, cursing, physically abusing someone, saying hurtful things that he can't take back like divorce or *Li'aan* etc. He may even utter a word of Kufr due to anger
- Rather one should be forbearing and control his anger as much as possible and this is true strength. Forbearance can be natural or acquired
- When he does get angry, there are things one should do to calm down.
- These include seeking refuge in Allaah from the accursed Satan, sitting down if you were standing, lying down if you were sitting etc. Making Wudhu and praying 2 units

Benefits from Hadith 17

- The Ihsan meant in this Hadith is the Ihsan of bringing about good and warding off any harm by showing mercy and affection
- This Ihsan is to be done to members of our species, humans, and to animals even when sacrificing them in acts of worship
- When one kills, kill in a good way and a way that brings about the least pain and suffering.
- Likewise, when one sacrifices an animal, kill in a good way and a way that brings about the least pain and suffering by using a sharpened knife abiding by the etiquettes laid out by the jurists

- Written down here means obligated according to most jurists and *Usoolis* like in the Salah and in the obligation of fighting
- Written down can also mean decreed as found in the Qur'an in "*Kataba Allaahu La Aghlibanna*"
- This Hadith shows the prohibition of mutilation of bodies and animals except in the case of someone who killed another in a way then *Qisas* dictates that he be killed in the way he killed that person as the authentic *Ahadith* attest to and is the view of Al Shafi'i
- This Hadith shows the prohibition of being cruel to animals

Benefits from Hadith 18

- The Prophet here gives three pieces of advice that the Muslim ought to uphold
- One advice links to how one is with Allaah, another links to how one is with himself, and the final advice is how one is with the rest of creation
- First is to have consciousness of Allaah wherever one finds themselves. *Taqwa* is to make between yourself and the punishment of Allaah a barrier which is that he obeys Allaah's command and stays away from that which Allaah has prohibited
- Best definition of *Taqwa* is Talq ibn Habeeb's definition which is that "you act upon the obedience of Allaah [instilled in you] from a light from Allaah whilst seeking the reward of Allaah and that you avoid disobeying Allaah [instilled in you] as a light from Allaah whilst fearing the punishment of Allaah."
- Be conscious of Allaah in secret and in public
- Second is to follow up a bad deed with a good deed and this advice is linked to oneself by covering up bad deeds with good deeds for indeed, as the verse states, good deeds remove bad deeds
- Even if one has *Taqwa*, there will always be deficiency and that is covered up by coming with good deeds whenever one sins.
- Recommended that the good deed done to cover the bad deed is from the same genus as the bad deed e.g., if you had deficiency in an obligatory prayer then follow it up with a *Nafll* prayer
- Third is that one is good towards the rest of creation, and this has a great importance in Islam

- The heaviest matter on the scale is good character with Allaah, with yourself and with the rest of creation
- The most beloved to the Prophet are those with the best of manners
- Good character with Allaah is to obey His commands and to avoid the prohibitions and to worship Him alone and that you are thankful & grateful for all that He has given you
- Good character with mankind is to benefit them wherever possible in terms of statements or action and to keep away from them your harm in terms of statements or action

Benefits from Hadith 19

- The Prophet is advising his young cousin Ibn Abbas who was thirteen when the Prophet passed away
- Shows the Prophet's humility and his efforts in teaching the future generation what is beneficial for them in this world and in the hereafter
- The first advice is to be mindful of Allaah and stay within the boundaries that Allaah has set which will mean Allaah will be mindful you. This is based upon the principle that reward is based off the genus of one's action, meaning that if one wants to know his rank in the eyes of Allaah then he is to look at his actions and what he is doing. If you were merciful to others, Allaah will show His mercy to you. If you remember Allaah, Allaah will remember you. If you are mindful of Allaah then Allaah will be mindful you. If you give victory to Allaah, Allaah will give you victory.
- One is mindful of Allaah by obeying His commands and refraining from that which is prohibited. Also, *Muraaqabah* which is to internalize that Allaah can see you which leads you to perfect your acts of worship
- Surah Qaaf explains that the one who is mindful of Allaah is one whose heart flees to Allaah in fear and frightenedly along with knowledge of His commands (*Khashyah*) and returns his heart to Allaah as a repentant slave because you love, fear, and have complete hope in him (*Muneeb*)
- *Hifdh* can also mean to preserve and protect meaning that one protects his acts of worship from becoming invalid and this is done through learning knowledge, so he doesn't fall into those problems

- Likewise, protecting your body from sins e.g., the eyes from looking at haram, the ears from listening to haram, the stomach from consuming haram, the tongue from speaking haram, the sexual organs from committing illicit acts
- The protection from Allaah is of two types:
- Allaah protects your benefits in this world e.g., Allaah preserves for you your health, wealth, family etc. and one type is through Angels as mentioned in Surah Al Ra'd
- Allaah protects your religion and faith e.g., Allaah protects you from hypocrisy, apostasy etc.
- Be mindful of Allaah and you will find him in front of you meaning that if you are mindful of Him, Allaah will protect you
- The prophet also commands us to only ask Allaah. Seek from Allaah your needs and seek assistance from Allaah alone in those matters only He can help us in
- Even in those matters that others can help us in, they only have that ability due to the will of Allaah
- The final advice is the belief in the Divine Decree and from the levels of belief required to have a sound belief in the Divine Decree is that Allaah has written down everything that will occur
- Whatever Allaah has written will occur even if everybody wants it to not occur and whatever Allaah has not written to occur will never occur even if everybody wants it occur
- The Divine Decree was written with the pen, created by Allaah 50,000 years before creation of the heavens and the earth, into the *Lawh Al Mahfooz*
- However, Allaah has hidden from us what was written and gave us freewill to do what we wish. So, it is upon the slave to live his life in obedience to Allaah and to hope reward from Him
- The slave cannot use the Divine Decree as an excuse to not perform acts of worship because Allaah has hidden this from us and has commanded us to obey Him and you have the option to accept or refuse
- Knowledge of Allaah is of two types:
- A general knowledge which is to know His existence and to believe in Him as the only deity worthy of worship

- A specific knowledge which is for the heart to yearn towards Allaah entirely and to submit the heart's desires to that which Allaah has commanded from the acts of worship like love, fear, hope etc.
- Allaah's knowledge of you is also two types:
- A general knowledge which is the complete omniscience of Allaah and that He knows everything
- A specific knowledge which is that Allaah loves His slaves who have specific knowledge of Him and His acceptance of their invocations and saving them during their times of distress. An example is the story of Yunus by saving him from the whale when Yunus worshipped him and returned to him repentant
- Victory comes with patience and so one must be patient to reap the fruits of success and victory. Patience is to withhold the soul upon the law of Allaah, be it the universal law of Allaah or His legislative law
- Deliverance comes with distress and that with difficulty always come ease. One can never truly appreciate deliverance and ease without the existence of difficulty and distress

Benefits from Hadith 20

- This Hadith advises the Muslim to have shame (*Hayaa* ') which is an etiquette that leads one to leave that which is filthy and to come with that which is good and to withhold the soul from that which is impure and considered shameful
- This is an etiquette which has been present from the early times of humankind and have taken from the early prophets
- Shamefulness is part of Iman, and it only brings about good and that it is an excellent trait to have even if people mock you for it because you let your rights go too easily to others due to your *Hayaa* ' (shyness)
- There are certain cases where extreme *Hayaa* ' is discouraged like in classes of knowledge
- *Hayaa* ' is not weakness rather it's a sign of goodness and strength
- The command of the Prophet to do whatever you wish is a threat to those who lack shyness that if they continue with the shameless matters, they are doing that it'll

negatively affect them in this world and in the hereafter and they will see their recompense

- This statement can also be taken as an information that those who lack *Hayaa* do whatever satisfies their base desires whether or not its shameless
- *Hayaa* is achieved with Allaah by being ashamed to disobey him and it is also done with the people by not exposing yourself to shameful situations
- The Prophet had this trait and was shier than a virgin girl in front of her new husband and he labelled the unique trait of this Ummah to be *Hayaa*

Benefits from Hadith 21:

- This Hadith teaches us a statement that is a complete definition of what Islam is that is clear and is not in need of any further clarification or explanation which one can then act upon for the rest of his life
- The Prophet gave him an answer considered from *Jawaami' Al Kalim*
- The Prophet gave him two requests
- First is to believe in Allaah with your tongue and your heart
- Second is to remain firm and upright upon this belief and to not deviate from it until death. This is *Istiqamah*
- Deviation can be through extremism and negligence
- This is the religion and is evidenced by the verse in Surah *Fussilat*
- Examples of *Istiqamah* include not associating partners with Allaah, not using tricks or loopholes to avoid the commands of Allaah, being sincere in acts of worship and making them for Allaah alone, performing the obligatory acts
- This was mentioned by the four rightly guided caliphs
- These examples show the obligation to remain firm against Shirk and *Nifaq*
- The Prophet was commanded to stand upright just as he has been commanded in Surah *Hud*
- Complete *Istiqamah* is only found in the infallible ones. However, just because we're not infallible it does not mean that we don't come with *Istiqamah* but that we couple it with *Tawbah* when someone slips

- We always ask Allaah in Surah *Faatihah* that Allaah guides us to the straight path which is the path we are commanded to remain upright and firm upon until death
- There are two types of *Istiqaamah* which is the uprightness of the heart and the uprightness of the tongue and by ensuring the tongue's uprightness, the heart's uprightness will be attained

Benefits from Hadith 22

- The man who asked this question was Nu'man ibn Qawqal
- If one prays their five, fasts the month of Ramadan and believes that the Halal is Halal and believes that the Haram is Haram along with avoiding it and does not add anything to it then he will enter Paradise
- Those who enter Jannah enter it in three ways:
- First is 70,000 who enter without reckoning or judgement or punishment
- Second is those who enter after being reckoned and judged but not punished
- Third are those who enter after being reckoned and judged and punished
- Those who will never enter Jannah are the disbelievers who died having associated partners with Allaah and those who rejected the messenger
- Likewise, there are different levels to Jannah, and one rises up depending on his rank and level of *Istiqaamah*
- Restricting oneself to the *Faraa'idh* is sufficient to enter paradise but will one be at the same level as one who came with the *Faraa'idh* and also added to it the *Sunan*? No!
- Thus, one should strive to go beyond the bare minimum

Benefits from Hadith 23

- *Tuhoor* is the actual act of performing purification whilst *Tahoor* is the water used to purify oneself
- *Tuhoor* is the ritual acts of purification before Salah
- It is a part of Iman and what's intended is the Salah i.e., *Tuhoor* is half of the Salah and Allaah described the Salah as Iman in Surah Baqarah

- *Tuhoor* here can also refer to spiritual purification of the heart from Shirk, hypocrisy and so on and this is half of Iman with the other half being filling the heart with good from Tawheed, Sunnah etc. and this is found in Surah Muddathir
- Alhamdulillah is a form of *Thikr* that fills up the Meezan
- Meezan refers to the weighing scales that one's good and bad actions will be weighed with on the day of judgement. This is the belief of Muslims and is a part of one's belief in the last day
- So, the reward of saying and believing and internalizing Alhamdulillah will fill up your scales of Good on day of judgement
- Likewise, the reward of saying Subhanallah, Alhamdulillah fills up the entire heavens and earth and what's in between them i.e., if the reward was turned into a body, it would fill up what's between the heavens and the earth
- Salah is a light that illuminates the path for its companion guiding him to that which is good in this life and in the hereafter
- Salah is a light that illuminates for one the Sirat on the day of judgement
- Salah is a light that illuminates the hearts of the believers and guides them to all that is good. It is this light that gives the heart the ability to see and perceive what's sound and what's not
- *Sadaqah* is an evidence for the soundness of one's Iman and its validity, for the hypocrite is greedy and unwilling to spend his most treasured possessions for the sake of Allaah
- Patience, encompassing both patience upon obedience to Allaah, patience against sin and patience upon the divine decree of Allaah and His universal law, is an illuminator leading a person to that which is good in this world and the hereafter. *Dhiyaa'* is light that carries with it heat and is suitable for patience as there is some pain involved and some effort required to then taste the fruits which is that light of guidance from Allaah
- The Qur'an, if one acts upon it, will be an evidence for him in the hereafter and if he doesn't act upon it then it will be an evidence against him in the hereafter
- Each person goes out in the morning and returns in the evening buying and selling to free themselves and be successful. The one who sells his soul to Allaah then he is successful, and he has freed himself. The one who sells his soul to other than Allah has destroyed himself

Benefits from Hadith 24:

- This is the most honorable Hadith from the people of Sham as the narrators are all Shaami Dimashqis
- This is a 'Hadith Qudsi' which is what the Prophet attributes to Allaah statements that aren't in the Qur'an
- The Hadith Qudsi, in meaning, is from Allaah but the wordings can be from the Prophet himself unlike the Qur'an which is from Allaah in wording + meaning
- Allaah prohibited upon Himself Thulm which is transgression, injustice, and oppression
- Allaah can write upon Himself whatever He wills and prohibit upon Himself whatever He wills
- Thulm is putting something in its incorrect place. That's the complete definition
- Thulm is also prohibited upon the creation as well. We are commanded to place things in their correct place and being unjust and a transgressor is an evil crime in Islam that carries heavy punishment
- Allaah created us poor, hungry, naked, in need of Him and this is an intrinsic characteristic of the human being that he is in constant need of Allaah and so someone quenching his hunger, becoming rich, wearing clothes etc. all that is from Allaah and has only occurred because He willed it
- Here, Allaah reminds us of our original state of being misguided, of being weak and in need of Him and that the state we are in now of being guided, of being wealthy does not change anything and that we are still in complete need of Allaah and that the only reason we have those things is because of the will of Allaah for us to have it
- Guidance is from Allaah and the only way we will gain it is by asking him for it. Muslims ask Allaah for guidance daily through their prayers and recitation of Fatihah
- Forgiveness is also from Allaah alone and that it is from the intrinsic trait of the human that he transgresses the limits Allaah has set and the atonement for that is to return to Allaah in repentance and in seeking forgiveness from Him and Allaah always forgives those who seek His forgiveness whilst alive on Earth

- Likewise, from the intrinsic traits of the human is his weakness and inability to affect Allaah in a positive or negative sense. A human complying with his lord's commands only benefits the human and disobeying the Lord's commands only harms the human
- Allaah is not in need of His slaves, but they are in complete need of Him
- Allaah is self-sufficient and His kingdom will not increase if the entirety of creation had the heart of the most conscious slave of God nor will it ever diminish if the entirety of creation had the heart of the worst slave of God
- Allaah's vast kingdom and self-sufficiency is further demonstrated that if the entirety of creation were to ask Him whatever they wanted and He gave everything they wanted, that will not diminish His kingdom in the slightest like a person who inserts a pin needle into the sea
- Allaah has written down what we do and has commanded the angels with us to write what we do, and we shall be recompensed for what we did. We have the freewill to do as we please but know that there will be a day where one will answer for everything he did
- So, he who finds good on that day let him praise Allaah and He who finds otherwise cannot blame anyone but himself

Benefits from Hadith 25

- The poor companions complained that the rich from the companions took all the rewards because they pray like us, fast like us but they're able to spend from their best wealth whilst we cannot
- This is competition that is healthy and praiseworthy. To compete with your brother in the performance of worship and good actions is something praiseworthy in Islam as mentioned in the verses of the Quran and found in the acts of the companions
- Here, the Prophet advises them with other non-material related matters that one can come with and obtain the reward of Sadaqah.
- Sadaqah is not just giving dollars or pounds, but Sadaqah is any benefit one spends upon another or upon himself, whether material or not.
- Saying Subhanallah, Allahu Akbar, La ilaaha illa allah, Alhamdulillah, which are the four most beloved words to Allaah, are all forms of Sadaqah upon oneself and they are the

seeds of Paradise. So, saying these words will lead to a tree being planted in Paradise for you

- Commanding the Good and forbidding the evil is Sadaqah. This is Sadaqah upon yourself and protecting and uplifting others as well
- Attending to your spouse and satisfying her carnal desires is a Sadaqah upon her just as putting it in Haram causes one to be sinful, doing it in the halal way is a form of getting reward and with the right intentions can be an act of worship even if it is originally something permissible
- Right intentions include that one does it to protect himself from Haram, to be stronger to worship Allaah, to have children that he will nurture upon the obedience of Allaah etc.
- Asking a question to seek clarification is recommended and done by the companions here. What's prohibited is asking questions to avoid commands or to ask questions of little benefit to one's Deen and Dunya
- Using simple logic/examples to answer a question when the point may not be clear to the questioner is something done by the Prophet
- The example used here is Qiyas and it's specifically Qiyas 'Aks
- Qiyas is the attachment of a Far' to an Asl due to a shared 'illah in legal ruling
- Here the Far' is opposite to the Asl so the legal ruling is the opposite
- Qiyas is a sound evidence to use in the Shariah and is permitted

Benefits from Hadith 26

- Sulaama refers to the 360 joints in the human body which are a blessing from Allaah to which we must be grateful for.
- Thus, upon each joint when one awakens in the morning is Sadaqah
- This Sadaqah is paid off by several acts, some mentioned in Hadith 25 and a few more mentioned in this Hadith
- To rectify between two individuals justly is a Sadaqah
- To help someone with his vehicle by putting his heavy items onto it or off it is a Sadaqah
- To say a good word is Sadaqah
- Each step taken to the mosque is a Sadaqah
- Taking harmful objects off the street is a Sadaqah and is a part of Iman

- All the Sadaqah required to suffice the Sadaqah due upon one's 360 joints is performing Salat Al Duha which is a 2-unit prayer performed between complete sunrise and midday

Benefits from Hadith 27

- One Hadith but it's actually two closely linked but separate Hadith
- This Hadith reiterates the issue of Al Birr defined in Surah Baqarah
- Birr is a comprehensive word for all types of good
- Birr is of three levels: Birr with Allaah, Birr with oneself and Birr with others
- Birr is good manners with Allaah, with oneself and with others
- All defined in the verse of Baqarah
- Birr is serenity and the soul feels at peace when doing Birr because it is doing what it was created for and when this happens, a person feels peaceful and happy
- Sin is that which the soul is not at ease with, nor does it bring it serenity and peace. Rather, it remains bogged in the memory or leaves one in doubt even if some give him Fatwa that it is not a sin. Likewise, you would be ashamed for the people to see you do these acts unlike acts of Birr which do not lead a person to being ashamed of being seen doing it
- Sometimes, acts that are Mubaah are also acts that you don't want people to see or hear the details of you doing it e.g., answering the call of nature
- What leaves doubt in the heart even if people give him Fatwa doesn't mean all doubts are sinful. Rather, one is required to seek clarification and ask regarding what he does not know.
- E.g., someone does not know that one is permitted to shorten the prayer during travelling on a long, permissible journey and so he has doubt re this. He ought to ask and when that is made clear to him, he is to abide by that. However, sometimes the answer may not be as clear and so, in these cases, one avoids that which brings doubt and sticks to that which is certain

Benefits from Hadith 28

- This admonishment of the Prophet took place after Fajr
- This admonishment pierced the hearts of the companions listening & impacted them such that their hearts trembled, and their eyes filled with tears
- They felt that this admonishment was a sign that the Prophet may no longer be with them & that it is a final sermon/advice
- They, therefore, requested a final advice from him
- The first advice was to have consciousness of God
- The second advice was to hear and obey the Muslim ruler even if it be a slave
- The third advice was to hold onto his sunnah and the sunnah of the four rightly guided caliphs after him with the molar teeth. This is because there will be a lot of differences and the only way one can escape these differences is by holding onto the Sunnah
- The fourth advice was to avoid those newly invented matters [in the religion] for every innovation is misguidance

Benefits from Hadith 29

- The questions of the companions were always so accurate, so simple yet so profound. They wanted the keys to being saved from the fire and admitted into paradise and wanted to know the best way in reaching Allaah
- Performing an act that will avoid one from entering the Fire and admit one into Paradise is a huge act from one angle and an easy one from another
- It is only easy if Allaah has made it easy for you
- It is a great affair of huge importance
- The first act that avoids one from eternal damnation in the Fire and admittance into Paradise is Tawheed which is to worship Allaah alone without ascribing to him partners
- The next acts are to abide by the remaining pillars of the religion i.e. Salah, Zakah, Siyam and Hajj
- That is the basis that needs to be found in anyone who wishes admittance into paradise and safety from the fire.
- Then, the Prophet advises Muadh with extra actions that are from the doors to goodness

- First is voluntary fasting for it is the door to protection from sins and desire and is also a protection from the fire
- Second is voluntary charity giving as it extinguishes sins just like how fire extinguishers water
- Third is the night prayer whose reward is found in those verses of Surah Sajdah
- The Prophet then informs Muadh of the head, pillar, and highest peak meaning this is the level of importance you treat these things
- The head is Islam so, just like if one's head is cut off, they're no longer human, losing one's Islam leaves one facing eternal damnation in the afterlife
- The pillar is Salah so, if one loses this pillar then the entire thing that the head rests upon is lost and this is an evidence for those who make *takfir* on the one who leaves the Salah
- The highest point of the religion is Jihad and doing Jihad shows that a person has reached the highest level of faith such that he is willing to give his life, his wealth for the propagation of this religion
- The Prophet then informs Muadh of something he must control otherwise it can destroy all his efforts in worship and those matters the Prophet advised him with
- Malaak can be taken to mean that which is the foundation and controlling everything else meaning that rectifying this foundation will make everything else mentioned above easier to carry out and won't be destroyed
- The Malaak of all these acts of worship is the tongue and to watch what one says
- It is the tongue that controls everything else. Someone may come with all those good deeds but because he failed to control his tongue, on the day of judgement he misses out on Paradise and enters the Fire and that is the main way in which someone enters the fire.
- "May your mother be bereft of you" is not intended but rather an idiom the Arabs use to say when something strange is said or done

Benefits from Hadith 30

- Allaah has obligated obligations upon us that we must fulfil and not waste
- Allaah has defined limits that separate the Halal from the Haram. Upon us is that we must not transgress them and fall into the Haram but that we stay within the confines of Halal
- Allaah has forbidden some things that we are not allowed to violate
- Allaah has also remained silent about some things as a mercy to us (meaning there are many things that are Mubaah which the Shari'ah has not mentioned) and this is an evidence for the maxim: the original ruling upon matters unrelated to worship is that it is permissible until otherwise
- Do not investigate them is limited to the prophetic era because if they were to investigate regarding matters that the sharia was silent by asking the Prophet, a ruling may descend
- Example of a case is the Israelites with the cow. They were initially commanded to slaughter any cow but because they investigated further by asking more questions , the ruling was made more difficult for them

Benefits from Hadith 31

- A man came to the Prophet seeking from him an action that he can do which will give him the love of Allaah and the love of the people
- This action is Zuhd which attains a person the love of Allaah
- Zuhd is to leave off and do without those things in the world that one is not in need of
- A person may be rich but still Zaahid because it is an action of the heart. Meaning that his heart is not attached to this wealth. If it was completely stripped away from him, it would not affect him in the slightest
- The real Zuhd is to gather your wealth from Halal and to put that wealth where it ought to go
- Zuhd is not eating bad food or wearing torn clothes. It is to not have attachment to this world or high hopes restricted to this world
- Likewise, to attain the love of the people, have Zuhd from that which they have and be content with what Allaah has given you and don't attach your heart to those things other people have

Benefits from Hadith 32

- This Hadith is an evidence for the maxim: “Harm is to be removed”
- Dharar and Dhirar are synonyms according to some scholars, repeated for emphasis
- Dharar is the noun whilst Dhirar is the verb according to others
- Dharar meaning there is no causing of harm i.e., let none of you cause harm without right
- All forms of Dharar, whether intended or not, whether against another or against oneself, must be removed
- Dhirar means to not return harm, meaning that one does not harm whoever harms you, rather seek rights from the sharia judge without returning the abuse
- E.g., someone puts litter on your front door. You are to remove that harm through the right means i.e., remove it from the front door and complain to the authorities to deal with the perpetrator of that harm. Likewise, you are not allowed to retaliate with harm i.e., putting litter on his front door

Benefits from Hadith 33

- If the judicial ruling was just based on someone’s claim, then the people would quarrel and be divided
- The ruler is to rule based upon evidences and not just mere claims
- The origin is that the accused is innocent until proven otherwise
- The evidence is upon the claimant to provide
- This Hadith is the foundation in the Fiqh chapter pertaining to Da’awa and Shahadaat
- Bayyinah generally means that the claimant brings witness testimonies and other forms of evidence to strengthen his claim and to expose the truth
- Classical example of this playing out is the story of Yusuf and the ripped shirt in the Qur’an
- X and Y go to the judge. X claims Y that Y owes £10000 to him. The judge listens to the claim, asks Y if he accepts this claim against him. If Y accepts, the ruling against him is given (i.e., pay it back). If Y does not accept the charges against him, the judge commands X to provide evidences for his claim. If X does this, the judge analyses and if the evidence is sound, the judges for X and forces Y to pay the £10000 back. If X can’t

provide evidence for his claim, the judge asks Y to take an oath to show his innocence. If he takes the oath, he's innocent. If he refuses to do so, the jurists differ on what to do. The Shafi'i view is that X is then asked to take an oath (Radd Al Yameen) and if X takes the oath, the ruling is given in his favor

Benefits from Hadith 34

- This Hadith shows the virtue of commanding the good and forbidding the evil and that it's a reason of virtue for this Ummah as per the verse in Aal Imran
- Ma'ruf is everything that the sharia deems to be good
- Munkar is everything that the sharia deems to be evil
- Those who witness an evil means that if evil is done in private and not witnessed by anybody, it's not upon someone to search for it or look to expose it unless exceptional circumstances e.g., by the ruler to protect the person who's plotting harm against the state or others
- Forbidding the evil is to be done with the hand if possible. If not, with the tongue. If not, hate it in your heart and this is the lowest level of Iman
- Possibility here doesn't just refer to physically being unable to do so
- But what it means is that one weighs up the pros and cons of what type of forbidding the evil he chooses to do.
- If I forbid the evil in this way, what are the consequences? One must weigh these consequences and do Tarjeeh on the method he employs in forbidding the evil
- E.g., if forbidding the evil with the hand will lead to a greater evil then one is not allowed to change that evil with his hand (i.e., force)
- E.g., Ibn Taymiyyah with the Tatars who would drink but then get super drunk and not fight. He weighed the consequences and preferred them to be drunkards rather than being sober and fighting the Muslims
- E.g., if forbidding the evil will lead to you being killed or harmed then one must weigh up the consequences but, in this case, it is not obligatory to forbid the evil
- But if the harm from forbidding the evil will affect those around you i.e., your children may be killed then here it is not allowed to forbid that evil

Benefits from Hadith 35

- This Hadith clarifies the right a Muslim has over his Muslim brother which brings about true brotherhood
- The first is that we are not to be jealous/envious of each other
- Hasad is to hope that a blessing be stripped from someone or hating that a blessing was bestowed upon another person
- Hasad is an evil sin that eats one's good deeds the way fire eats coal
- Ghibtah is permitted which is that you hope for the blessing your brother received without wanting it stripped from him
- The second is to not to bid against each other [najsh] which has a general meaning and specific meaning
- Generally, Najsh refers to tricking others so all forms of deception are Najsh
- Specifically, Najsh is a type of prohibited transaction in one deceives his brother by bidding against him to increase the price of a product due to jealousy without being interested in the product
- The third is to not hate one another rather to love all Muslims generally for the sake of Allaah
- By saying to not hate one another, what's meant is to not fall into the reasons that lead to hating one another and avoid that
- The fourth is to not give up on your brother by turning your back to him and boycotting him
- The fifth is to not sell upon the sale of your brother meaning that a person comes to someone who had sold an item to his brother that he is yet to collect and tells the seller to break that deal and sell it to him instead
- The sixth is to be brothers as Muslim. The believers are brothers, and the rights of this brotherhood are hugely great. Our Wala are to the believers
- We are not allowed to fail our brothers in our assistance to them especially when we have the capabilities to do so
- We are not allowed to be unjust to them or transgress against them

- We are not allowed to belittle them nor lie to them rather we raise their rank, and we are honest
- Taqwa's place is in the heart and that is where true consciousness of God is found. A hypocrite might pray, fast etc. but his heart has 0 consciousness of God
- The blood, honor and wealth of a Muslim is inviolable

Benefits from Hadith 36

- This Hadith reiterates the principles that the reward is only based on the action that you do
- It is only if you alleviate the distress of another Muslim that Allaah will alleviate from you a distress from the distresses of the hereafter
- E.g., one pays off the debt of someone
- It is only if you make things easy for one in the state of difficulty that Allaah will make things easy for you when you are in the state of difficulty
- E.g., one owes you money and you overlook it or make it easy for them. This was one of the reasons why someone was forgiven
- It is only if you cover for a Muslim his faults that Allaah will cover your faults
- E.g., one committed a private sin and you saw it, but you hide it from others
- Allaah will aid you when you aid others
- Reward/recompense is only reciprocated when you come forth with that action
- This Hadith also shows the virtues of travelling to seek knowledge and that this is a means to having the path to Jannah made easy
- Meaning that this knowledge which is beneficial will help lead a person live a life of worship and servitude to Allaah which makes his path to Jannah easy
- This Hadith also shows the reward for one who sits in a gathering where Allaah is mentioned and where knowledge is spread and studied
- The reward is that tranquility descends upon them such that their hearts become serene with the worship of God
- The reward is that the angels encircle them as a sign of honor to these people and to protect them from the Satan

- The reward is that mercy covers them and is applied to them all meaning their shortcomings are forgiven and they are saved from damnation
- The reward is that Allaah mentions them & their gathering among His angels
- This hadith also tells us that it is not lineage that pushes a person forward in the kingdom of God. Rather, it is one's actions that pushes one forward in the kingdom of God

Benefits from Hadith 37

- This is a Hadith Qudsi
- Allaah has willed and written down the good and bad actions in the *Lawh Al Mahfooz*
- It can also mean that Allaah has commanded the angels that accompany all of us to write down the good and bad actions that an accountable person performs whilst on this world
- Allaah has detailed and clarified how the good and bad actions are written down for the slave into four categories
- One who intends to do good and does it → gets written as 10 good actions to 700 to even more and Allaah multiplies for whomever he wills
- One who intends to do good but doesn't do it → gets written as 1 good action
- One who intends to do bad but doesn't do it → gets written as 1 good action if he leaves it for the sake of Allaah.
- **NOTE:** If someone is blocked from doing an evil deed due to some worldly block e.g., fear of humiliation at the hands of the people, lack of wealth or strength to do it but if these blocks weren't in the way, he would do it 100%, he is still sinful
- The same applies in the opposite sense as well i.e., one who intended to do good but was only blocked by a worldly matter e.g., lack of wealth or strength then he will be getting the same reward as one who did it
- One who intends to do bad and does it → gets written as 1 bad action
- Intending something can come in two ways. One way is intention but without the will to do it i.e., it unintentionally came to the mind, but he doesn't have the will or enthusiasm to do it. The other is intention with will to do i.e., he wants to do it and has the enthusiasm to do
- Example is one tafsir reported from the Salaf concerning the 'Hamm' of Yusuf and the wife of the Vizier. His Hamm was the former whilst her Hamm was the latter

- The former Hamm is the Hamm that a person is not held to account regarding meaning it's not written as good or bad
- The latter Hamm is what is intended in this Hadith

Benefits from Hadith 38

- Another Hadith Qudsi
- An enemy is one who is pleased when harm afflicts you and is hurt when good touches you
- Here, however the enmity is not because of a worldly related issue but religious. Meaning, you are an enemy to this Wali due to their religiosity
- Declaration of war means that I have declared upon this individual that He will destroy those who shows enmity to the friends of Allaah and that He will give victory to His Awliya
- The Awliya are those who are believers + have consciousness of Allaah
- The Awliya are those that when you see them, you remember Allaah as has come in the Hadith
- The Awliya are of two categories: those who get closer to Allaah through just the obligations and those who get closer to Allaah through obligations + recommended acts
- The way to obtain the love of Allaah is through getting closer to Him via obligations + recommended actions
- The reward for such an individual is that Allaah protects your ears, eyes, hands and feet such that you hear only that which is good and that which strengthens your heart and that you only see that which strengthens your belief in Allaah and that which is good and that you only touch that which is of benefit to your Deen and Dunya and that that you only travel to places of benefit to your Deen and Dunya that further increases your belief in Him and your consciousness of Him
- Likewise, were this person to seek refuge in Allaah, He will grant him refuge and if he were to ask Allaah, He will be granted his wish
- Allaah accepts one's invocation in three ways: first by giving what he asked in this world, saving his invocation to give him better in the hereafter or answering the invocation by protecting something bad from befalling on him in this world

Benefits from Hadith 39

- This Hadith shows a great blessing that this ummah has been bestowed which is that Allaah has uplifted from it the sin of any action committed out of genuine error, forgetfulness, and coercion
- This Hadith is rooted in the final verse of Al Baqarah where Allaah answered the Dua by saying “I have done so”
- This was honor bestowed unto the Prophet by Allaah on behalf of the Ummah to lessen the burden upon them
- What’s uplifted unrestrictedly is the sin. However, the ruling is not unrestrictedly uplifted
- Khata’ is the opposite of Sawaab and it means error i.e., someone intends to be correct (on Sawaab) but misses it and so errs unintentionally
- E.g., a Muslim wants to fight the disbelievers and accidentally kills a Muslim or accidental car accidents
- If the error is regarding the right of the creation, then the sin is uplifted but he still must compensate for the damage to that person’s right e.g., paying of blood money to the one killed by mistake
- Nisyaan refers to forgetfulness i.e., when someone forgets something they know
- Ikraah is coercion i.e., one loses the option of free choice and is forced to do something and is of two types:
 - Coercion where one is physically inhibited and then forced into something e.g., you tie up somebody and force them to do something like sexual acts
 - Coercion where one isn’t physically inhibited but their threatened with harm if they don’t do what they’re commanded and the one threatening has ability to fulfil his threat e.g., if you don’t divorce your wife I’ll kill you or if you don’t kill X I’ll kill you
- Both types of coercion the sin is uplifted
- For the latter type of coercion though, one cannot fulfil that request, rather he must “eat the bullet”

Benefits from Hadith 40

- This Hadith teaches us how one is to treat this world
- Putting his blessed hand on Ibn Umar to admonish him and teach him the reality of this life
- Using a simile is very important in painting the message the Prophet wanted to get across
- The simile is a stranger and a traveler
- A stranger was used to show that one treats this world as though he's in a strange land which is just temporary before he returns to his real home and his real abode
- A traveler was used to show that one treats this world as though he's just traveling through it enroute to his destination
- The Muslim's home and destination is the Jannah but due to Adam's sin we were sent to this Earth, this prison which we are in to work and travel towards our actual home which is Jannah
- Ibn Umar adds to the Hadith explaining how a person treats this world as a stranger or traveler
- That is by not expecting the night to come when in the morning and to not expect the morning when the night comes. i.e., live in the moment and don't expect time to come for one does not know when death approaches
- Be consistent in your acts of worship and rush back to Him now before it is too late
- Also take advantage of your free time before you become busy and take advantage of your health before it deteriorates as it always does as one ages
- Don't regret when the time is too late. Strive now before the test ends

Benefits from Hadith 41

- *Hujjah 'Ala Taarik al Mahhajjah* by Abu-l Fath Nasr ibn Ibrahim al Maqdisi al Shafi'i
- Hawa refers to the inclination/love of the heart to that which is in opposition to the truth
- People with heterodox views are also labelled as Ahl Al Ahwaa' since these individuals have inclined to that which opposes the truth and so these views they've inclined to are Hawa

- The one's whose Hawaa is not in line with what the Prophet has come with does not have complete Iman
- If a person's Hawa is not inclined to the Qur'an and Sunnah then this is a sign of deficiency in Iman
- If someone does have a love for something prohibited by Qur'an and Sunnah or a hate for something permitted in the Qur'an and Sunnah then this love/hatred must be examined further
- If the hate/love is a religious reason meaning that it is because the Qur'an and Sunnah permitted that I hate it then this is disbelief and is hypocrisy
- e.g., some are inclined to the view that rapists are to be killed but just because Islam legislates it, they're against it because of that. This is disbelief
- If the hate/love is a non-religious reason meaning that it's just natural and not because of Quran and Sunnah permitting/prohibiting it then this is not disbelief, but one should fight his desires and force it to comply otherwise one may fall into this Hadith
- E.g., fighting in warfare is not something the soul naturally desires but it is legislated by Qur'an and Sunnah and so we must train our soul to comply with it and correct our desires

Benefits from Hadith 42

- This is another Hadith Qudsi
- For Allaah to forgive our sins no matter how bad or how much it is, is not something great upon Allaah (that's the meaning of *laa ubaalee*) and nothing limits Him
- There are three reasons to obtaining forgiveness from Allaah even if the sins fill up the entire universe.
- One: invoking Him and having Hope in Him
- Du'a which has two meanings in the Sharia:
- General: to comply with the speech of the sharia accompanied with love and submission. In this meaning, Dua = Ibaadah
- Specific: A request from the slave to his lord to obtain that which benefits him and for it to remain and to protect him from what harms and to uplift it from him. This is called Dua Mas'alah

- The second is Khawf which means: The fleeing of the heart to Allaah in panic and frightenedly
- The third is Rajaa' which means: Hope of the slave in his Lord in attaining what he intends + striving to achieve it and sound trust in Him
- Two: seeking forgiveness from Him with the heart and with the tongue
- Three: coming with sound Tawheed i.e., meeting Allaah without having fallen into Shirk
- Beautiful Hadith to end the work with by seeking forgiveness, making Dua, having hope in Allaah and having sound Tawheed

These notes were taken in lessons delivered by Waleed Al Maneesee

والله الموفق لا إله غيره